بسم الله الرحمن الرحيم

النبأ



Between Fear and Caution

Allah Almighty commanded us to be cautious when implementing jihad, saying: "Take your precautions". And He, Glory be to Him, forbade us from fear that would lead us to abandon it. He made it clear that such fear is from Shaytan, saying: "That (warning) was only (from) Satan, trying to prompt you to fear his followers. So do not fear them; fear Me". Between fear and caution, cowardice and shame are thin barriers and nuances. Thus, if one side prevails over another, the intended goal will be missed, and the prohibited will take place instead.

Fear is a mountainous feeling in the soul. Whoever devotes it to Allah and obeys Him is rewarded and is safe. Likewise, whoever devotes it to other than Allah and disobeys Him loses and regrets. Whoever allows the fear of the created to overwhelm the fear of the Creator will miss out on security and will be overtaken by anxiety, and whoever allows caution to suppress initiative will fall into cowardice and reluctance.

The Muslim mujahid is somewhere in between. He fears his Lord and repels the fear of his enemy with patience and perseverance. He advances and does not hold back. He is cautious and does not become cowardly. so, he takes risks and abandons adventures.

These issues should be understood by the mujahidin and those in their rank, lest they cloud their positions and become confused about their conditions and their places. What is considered courage in one country may be recklessness in another country, and what is considered reprehensible cowardice in one country may be praiseworthy caution in another.

Fear, is among the trials that requires patience so one may surpass it. The fear that Allah Almighty mentions here: "We will certainly test you with a touch of fear ... and give good tidings to those who are patient," is the same fear that seized some of the prophets, peace be upon them. Allah Almighty said about His Prophet Musa: "So Musa left the city in a state of fear and caution". About His Prophet Ibrahim, Allah said: "So he was more fearful of them". And regarding His Prophet Lot: "Do not fear, nor grieve". However, this fear did not diminish their destiny or discredit their prophethood, because it did not exceed the shari'ah limit, so it did not prevent the completion of their message and struggle.

This is also the case when caution is exaggerated to the point that it exceeds its limit and deviates from its purpose, which causes the person who engages in it to refrain from action and puts him in the cycle of cowardice. What is required is for the mujahid to realize that caution in jihad was prescribed for the sake of its completion and mastery, not to stop it or destroy it. On the other hand, the mujahid must also avoid courage that leads to recklessness! He who is possessed of courage does not expose himself and his brothers to destruction without a legitimate benefit. The Messenger of Allah ﷺ took the Sahabah and stepped away on the Day of Uhud, and the Sahabah also stepped away from some battles with their armies, deviating from a fight or siding with a faction, to better organize the ranks, restore the situation, realign the troops, and bridge the gaps, yet they are the bravest and most righteous of people and were the farthest away from cowardice. How good was the recommendation of Sheikh Abu Omar al-Baghdadi - may Allah have mercy on him - in this regard, and how good was his expression when he said: "We advise the brothers, the commanders of the soldiers, to be gentle with them, to be on the safe side for them, and to take care of them as much as they can, but without crippling cowardice or fatal recklessness".

The sign of praiseworthy caution is that the action is carried out. It is caution, that sooner or later, is followed by action, according to the need for the situation, as Allah Almighty explained in His Book: "Take your precautions and go forth". So, after commanding them to be cautious, He commanded them to mobilize.

The greatest person who combined caution and action is our Prophet Muhammad ﷺ. Taking care and taking precautions did not prevent him from implementing Allah's command of hijrah and jihad. He hid in the cave, disguised, and being pursued, then made his way to Madinah to lead many confrontations with the mushrikin, who were many times the number of Muslims. The Sahabah, may Allah be pleased with them, followed his path after his death. They did not hinder jihad against the murtaddin and the armies of the accursed Romans and Persians, despite their enormous numbers and strength. With this prophetic approach, caution is a motive for jihad, not an obstacle to it.

Carrying out jihad after being careful and despite the fears of being killed, captured, broken and amputated is an indication of the worshiper's sincerity with his Lord, and his desire for what is rightfully his. The Ayat of Allah Almighty in His Book have urged people of faith to give priority to the fear of their Lord over the fear of His enemies. Allah Almighty said: "Will you not fight those who have broken their oaths, conspired to expel the Messenger (from Mecca), and attacked you first? Do you fear them? Allah is more deserving of your fear, if you are (true) believers". He explained that fear which stands in the way of jihad, is from the Shaytan. Allah Almighty said: "That (warning) was only (from) Satan, trying to prompt you to fear his followers". Hence, jihad is an act of worship that is wedged between two fears: fear of its consequences and fear of abandoning it. Allah has commanded compliance with it, and the truthful one is the one whose fear of Allah Almighty prevails over his fear of people.

One of the wonders of jihad for the sake of Allah is that as soon as a servant obeys the command of his Lord and forces himself to fight in His cause, tranquility descends upon him, and fear leaves him despite the presence of reasons for it. The sense of tranquility might even be much stronger. Consider what Allah Almighty said about Muslims regarding Uhud while in battle and almost at death's door: "Then after distress, He sent down serenity in the form of drowsiness overcoming some of you…" Al-Bukhari narrated in his Sahih on the authority of Abu Talha - may Allah be pleased with him - who said: "I was among those who were covered with drowsiness on the day of Uhud until my sword fell from my hand repeatedly, it fell and I picked it up, it fell and I picked it up". To this day, the mujahidin for the sake of Allah continue to live in their battles with their enemies, are in the same situation, and this is due to Allah's grace upon them and His steadfastness for them. Consider how the mujahid achieves security and salvation in a place of fear and destruction, while people are shrouded in terror and devastation thinking that it would be the source of their rescue. The reward is equal to the effort.

The mujahid needs to be aware of these nuances and subtleties so that he does not stop his work because of fear that he mistakes for caution, and vice-versa. Caution does not stop the work, but rather carries it out, organizes it, and purifies it of recklessness and carelessness, so it is a jihad filled with commendable caution that is victorious over fear, and thus reaps the good of this world and the Akhirah, as it was in the past, in the days of the prophet and the first generation, "Allah will certainly help those who stand up for Him. Allah is truly All-Powerful, Almighty".



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